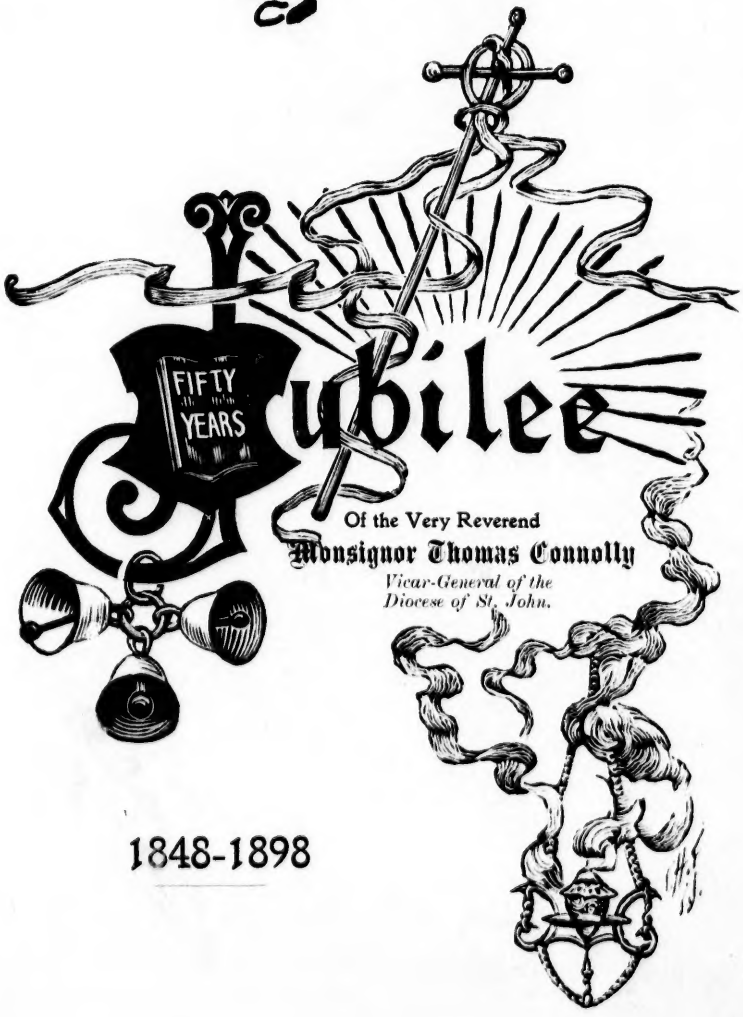
FIFTY
YEARS
Jubilee
Of the Very Reverend
Monsignor Thomas Connolly
Vicar-General of the
Diocese of St. John.
1848-1898

FIFTY YEARS A PRIEST.

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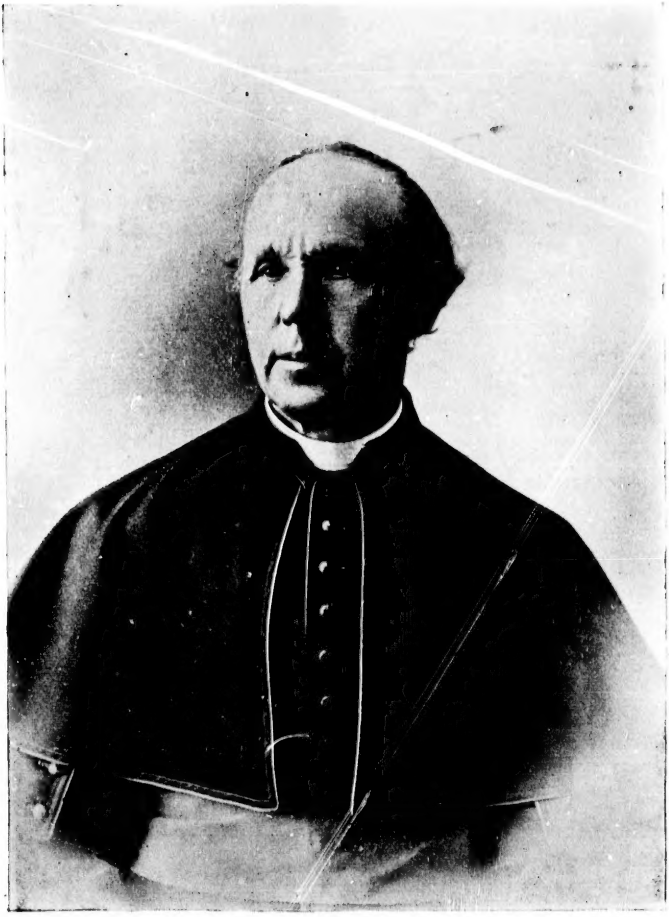


THE VERY REVEREND MONSIGNOR THOMAS CONNOLLY,
Vicar General of the Diocese of St. John.

FIFTY YEARS A PRIEST:

A BIOGRAPHICAL SKETCH

OF

The Very Reverend Monsignor Thomas Connolly,
Vicar General.

DURING FIFTY YEARS OF HIS PRIESTHOOD.

DEDICATED TO HIM ON THE OCCASION OF HIS SACERDOTAL JUBILEE.

BY

THE PRIESTS OF THE DIOCESE WHO HAVE HAD

THE PRIVILEGE OF SERVING UNDER

HIM AS ASSISTANTS.

"Because it is the jubilee and the fiftieth year."

—*Lev. xxv: 11.*

ST. JOHN, N. B.:
BARNES & Co., PRINTERS, 84 PRINCE WILLIAM STREET,
1898.

FIFTY YEARS A PRIEST.

THE active ecclesiastical career of the VERY REVEREND MONSIGNOR THOMAS CONNOLLY, Vicar-General of the Diocese of St. John, began on Sunday, the ninth of July, one thousand eight hundred and forty-eight. On that day he received the chrism of holy priesthood—the power to offer sacrifice and forgive sins—at the hands of the Right Reverend William Dollard, first Bishop of New Brunswick. The ceremony, which was eventually to do so much for religion, took place in St. Michael's Church, Chatham, and was the first solemn function of the kind within its walls. In subsequent years St. Michael's saw other young Levites raised to the holy priesthood, but none who did greater honor or rendered more signal service to the sanctuary than that first ordinand. The occasion was notable and prophetic. Around the venerable prelate, to assist him "in the laying on of hands," stood a trio of priests who were destined to become in after years prominent figures in the Church of New Brunswick. All three became vicars-general, and one of them a bishop. They were the Reverend Joseph Pacquet, a French priest of high character; the Reverend Michael Egan—a name to conjure with in the olden days on the Miramichi; and the Reverend John Sweeney, then parish priest of Chatham, afterwards vicar-general, and still later bishop of St. John. If, however, the young priest of that July morning was spiritual son of such distinguished fathers, the intervening record of fifty years proves that he was in every way worthy of his sponsors. He, too, in turn became a vicar-general, thus completing a quartette, of whom the church in any country might well be proud.

MONSIGNOR CONNOLLY was born on Duke Street, in the City of St. John, March 4, 1823. His parents came from the north

of Ireland in 1818 and first settled in St. John. His father, James Connolly, who was a mason and contractor, speedily took a prominent position in the Catholic congregation of the city, was elected churchwarden, or, as it was then known, committee-

THE RIGHT REVEREND WILLIAM DOLLARD, D. D.,
First Bishop of New Brunswick; died August 29, 1851.

man, and contributed materially both by advice and money to the erection of St. Malachi's Church. In 1826 the family moved to Fredericton, and there young THOMAS CONNOLLY received his primary education. At the Fredericton grammar school he was classmate with youths who, like himself, but in

other callings, helped, in after years, to make history in New Brunswick. Graduating from that school at the age of seventeen he was sent to the only Catholic educational establishment in the Maritime Provinces, St. Andrew's College, in the vicinity of Charlottetown, Prince Edward Island. Miramichi was the nearest point from which the Island could be reached in those days of rudimentary travelling facilities. At Chatham he was joined by other students for St. Andrew's; and in company with Michael Power—a nephew of Father Eagen—Denis Dunn, subsequently vicar-general of Chicago, and John Pike, who afterwards died in Quebec seminary, sailed to Charlottetown. At St. Andrews he had also other classmates from New Brunswick. The present Bishop of St. John was there, Edward Dunphy, afterwards parish priest of Carleton, Hugh McQuirk, and others well-known in after years. Having completed his classical course at St. Andrew's, the subject of this sketch was next sent, in 1844, to Quebec to begin his training for the priesthood. There, too, he had for college-mates and teachers men whose names now illustrate the civil and ecclesiastical history of Canada. The late Cardinal Taschereau was at that time one of the professors in the Little Seminary; the late Bishop Langevin, of Rimouski, was also one of his teachers; while Sir Hector Langevin and the present Archbishop of Quebec sat on

THE REVEREND THOMAS WALSH,
Assistant to Father Connolly, 1875–1876; died 1879.

the same forms with him. Hugh McQuirk, John Sweeney, J. C. McDevitt, John Mooney, Edward Dunphy, Denis Dunn and John Pike were also students with him in the Little Seminary. Having completed his clerical studies amid the medieval conditions of the ancient city of Quebec, he was recalled to his native province and, as we have seen, was elevated to the holy priesthood in July, 1848.

His first priestly act was the baptism of four children the afternoon of the day of his ordination. Then followed a month's stay in the town of Chatham, where he replaced Father Sweeney while the latter took a trip to St. John. His first sermon, which was looked for with interest by the congregation of Chatham, was preached on the third Sunday of July. His text was noteworthy, and might be taken as prophetic of the attitude which the preacher would all his life assume towards the civil authority: "Render, therefore, to Cæsar the things that are Cæsar's and to God the things that are God's." (Mat. xxii. 21).

From Chatham, on the return of Father Sweeney, he went to St. Louis, Kent County, assistant to the Rev. Joseph Pacquet. This was his first official assignment. In St. Louis and the missions which were served from it as a centre he spent four months under the fatherly eye and direction of one of the most capable priests this province has known. There, too, he learned to admire the system of Church administration which obtains in French parishes—a system which, while it is in some respects a modification of the canonical forms of Europe, offers by its orderliness and efficiency a restful contrast to the more eclectic methods of English parishes.

In the fall of 1848 the exigencies of church administration compelled Bishop Dollard to forego his intention of appointing Father Connolly to a separate French parish. The years he spent at Quebec had given him a good knowledge of the French language, while his experience under Father Pacquet was daily making life in a French mission a realization of high ecclesiastical ideals. What his future would have been had he been left on the eastern side of the Province, it is unnecessary to conjecture. Doubtless, results would have been the same in any case.

Recognition and wider opportunities always attend on merit. The Bishop needed his services for the Fredericton mission, and thither he was transferred towards the close of the year.

SAINT DUNSTAN'S CHURCH, FREDERICTON,
The Rev. Timothy Casey, Pastor.

This second assignment brought him back to what he might call his native town. Bishop Dollard's decision to change his episcopal see from Fredericton to St. John, which was carried

into final effect about this time, entailed certain transfers of clergymen. The Reverend James C. McDevitt was sent to St. Andrews and the Reverend Walter Aylward was brought from the latter town to Fredericton. To him FATHER CONNOLLY was appointed assistant. The scope of country ministered to by the priests of Fredericton at that time was very extensive. Stanley, Grand Lake, Oromocto, Petersville, French Village, and the St. John River half-way to Woodstock,—all fell under their spiritual care. No easy life, therefore, awaited our young priest on his return to his own town. In those days only the main-travelled highways were passable, particularly in winter, while the condition of the Catholic inhabitants in the outlying districts was one of struggle with the rude circumstances of pioneer life. In many places no churches for public worship were yet built, so that Mass had to be said in private houses and the sacraments administered under conditions which were crude and discouraging. All these inconveniences, however, had their formative and educative value to the young priest. They acquainted him with the conditions of the Catholic people and they enabled his quick administrative mind to grasp the possibility of improved organization to meet pressing spiritual needs. Nevertheless, his short experience among the French people, while it accentuated the contrast between the conditions he had left and those he was

REV. JOHN M. O'FLAHERTY,
St. Andrews; assistant to Father Connolly
August 16 to October 20, 1877.

now meeting, demonstrated to him that, after all, a generation stalwart in the faith could prosper even amid circumstances that were outwardly untoward and demoralizing. Everywhere he found reason to admire the profound faith and cleanly lives of people who, though poor in this world's goods, were dowered by Heaven with unalterable confidence in God and unflinching attachment to His Church. Now and then, it is true, intense religious loyalty manifested itself in grotesque ways, as in the

St. Gertrude's Church, Woodstock.
Exterior and interior finished by Monsignor Connolly, 1849-57.

case of the man-servant at the parochial residence who objected to buying milk of a neighbor because the cow-bell to his whimsical imagination droned ever with murmuring resonance the formidable syllables, Mar-tin Luth-er! Mar-tin Luth-er! Oftener, however, his own faith was quickened and strengthened by this contact with men of simple faith. On one occasion he was led to perform what might well be called an act of heroic charity through the appeal of an Indian. He was at French Village

shriving the Indians in the afternoon preparatory to mass next morning. An urgent sick-call to a dying man in the Woodstock mission, fifty miles away, came to him. He was under no strict obligation to heed it. A priest was stationed at Woodstock and FATHER CONNOLLY had his own work to do where he was. The Indian mind, however, could take in but one angle of the difficulty: a man was dying and the priest was needed to prepare him for death.

"Go, Fadir," an old chief advised, "mass will wait; man's life can't wait." The priest went, but the trip meant a hundred miles in an open wagon and two nights without sleep.

Grave responsibilities were now approaching. They came in September, 1849, when he was named pastor of Woodstock, succeeding the Reverend Richard Vereker, who was sent to Chatham. From the cursory glimpse we have had of the conditions obtaining in the Fredericton missions it can be easily inferred that Woodstock would be still less a sinecure. The area of country to be ministered to was hardly less extensive than that which he was leaving. From beyond Grand Falls to a point thirty-five miles below Woodstock, a distance of 110 miles along the river, with an average width of twenty miles — the district now committed to him contained unlimited possibilities of hard work. Besides, the settlements on the river north of Fredericton were of later growth, and consequently conditions were still ruder and life more of a rough-and-tumble struggle even than in the Fredericton mission. In the whole district named, outside of the towns, there were only seven frame-houses owned by Catholics. All the other habitations of his people were log-huts, often of the most primitive description. More than once the young priest had to be content with a shake-down in a corner, screened from the rest of the room by sheets hung from the ceiling.

Father Vereker had been struggling for seven years to build a church in Woodstock; the old building, St. Malachi's, being entirely too small. When he left for Chatham in 1849 the new building was boarded in and the roof shingled. Much, there-

fore, remained to be done before the congregation could worship in it with comfort. To this undertaking FATHER CONNOLLY now addressed himself. Up-hill work at the best of times, and under almost all conditions, the building of a church at Woodstock toward the end of the first half of the present century presented difficulties in some respects almost insurmountable. The people were poor and scattered, and laboring under the discouraging blight of the religious dissensions which had ended in the riot of '47. Some had deserted their farms and gone across the line to the United States, driven by fear of punishment for the part they took in that ill-advised affair or utterly discouraged by the turn things had taken as the outcome of it.

REV. WM. O'LEARY,
Central Kingsclear; assistant to Father Connolly in 1880.

The stint of work that lay before the youthful parish priest was such as to call out for its successful accomplishment not only all his energy, but discretion and tact of the highest kind. Passions and ill-will based on religious differences heat quickly, but cool slowly. The ferment was not yet settled. All danger of physical collision, such as had happened on the 12th of July, 1847, was passed; many of those who had taken part in that deplorable event had disappeared; but the memory of it still rankled. The young priest's task was to conciliate and win back men's minds to one another; to restore, if possible, the golden days of tolerance and neighborly good-will which had existed in the County of Carleton in the early years of its history.

Happily no better choice could have been made for this delicate duty than FATHER CONNOLLY. Born in the Province, he had no personal memories of transatlantic feuds to cloud his mind or mislead his judgment. Up to the time of his going to Prince Edward

SAINT TERESA'S CHURCH, CAPE BALD,
Rev. F. X. Collerette, Pastor.

Island he had attended a school where all religious denominations met on equal terms. There he had formed friendships with boys who, now as men, were influential in the affairs of Woodstock. They knew him and had no distrust of his

attitude towards themselves. He knew that great provocation had been given, and that, if the Protestant people had in the end listened to the promptings of a few Orangemen, they did so more as a measure of protection to themselves than from hatred of their Catholic neighbors. Furthermore, as a boy and later as a clerical student, he had passed some time in the county; and no amount of specious reasoning or appeal to his religious prejudices could blind him to the fact that in the riot of '47 the Catholics had been as aggressive as aggrieved. Ill-advised they certainly were, and it is no stretch of truth to affirm that, if FATHER CONNOLLY had been parish priest of Woodstock on the 12th of July, 1847, there would have been no riot.

THE REV. CHARLES COLLINS,
Fairville; Assistant to Father Connolly, April, 1881, to September, 1881.

All this is said without detriment to the memory of Father Vereker, who did everything to prevent a breach of the peace, except to bid his people stay at home.

"There is a new priest come to town," the word went round after his arrival. A Wakefield farmer heard it.

"There's a new priest come to town and he can't talk Irish," he reported on his return to that intensely Protestant section now known as Victoria Corner.

His neighbors would not credit his story. Such a marvel as a priest who could not address his people in Irish when he did not want outsiders to understand him was too strange to

be credible. A delegation was at once appointed to attend mass in Woodstock the following Sunday and report to the local Orange lodge. They attended, but were greatly taken aback to hear a good sermon in English on the Duties and Responsibilities of Citizenship.

He pleaded the cause of peace and Christian concord even more effectively in the public lecture which he delivered about this time from the platform of the Mechanics' Institute, Woodstock. He was invited by Col. Wm. Baird, chairman of the Lyceum, Woodstock, to deliver a lecture as part of their winter course of lectures. The choice of subject being left to himself, FATHER CONNOLLY addressed his audience on Fraternal Love. The subject was unusual for a lecture platform, but its timeliness could not be denied.

Henceforth during his stay in Woodstock FATHER CONNOLLY could, without let or hindrance, devote himself to the interests under his charge. Time and the annealing power of good neighborship were working for the return of peace and kindly feeling in the community.

In the summer of 1850 he accompanied Bishop Dollard on a tour of confirmation in Madawaska, and preached in French in the different parishes. On their return to Woodstock the Bishop confirmed in the new church. This was the first occasion in which that sacred edifice was used for divine service. It was not then dedicated, as there was yet considerable work to be done on it. The priest's house, too, which, like the church, was a shell when FATHER CONNOLLY came to Woodstock, was now also about ready for occupation. The old Bishop was so pleased with the progress made that his parting words were a promise to return and dedicate the church at the proper time.

In October of the same year FATHER CONNOLLY, finding that his people, unaided by outside help, could not meet the expenses of putting their church in condition for occupation, went to Boston to collect funds. His mission, while it entailed a great deal of drudgery on himself, was eminently successful. The Bishop of Boston welcomed him with cordial hospitality, gave him full permission to collect, and recommended him to the

priests of the city. In his letter of endorsement, Bishop Fitzpatrick dwelt at length on the obligations which he was under to the diocese of New Brunswick. At that time the State of Maine formed a portion of the diocese of Boston; and New Brunswick priests on the border were always willing to attend the spiritual needs of the Catholics across the line. The gratitude of the good Bishop enabled FATHER CONNOLLY, after a month's stay, to collect a sum sufficient to meet his most pressing engagements.

SAINT STEPHEN'S CHURCH, MILLTOWN,
Rev. E. Doyle, Pastor; Rev. E. J. McAulay, Assistant.

Bishop Dollard did not live to redeem his promise to dedicate the Woodstock church. In August of the following year he was taken down with his last illness, and died on the 29th of that month. The first Roman Catholic Bishop of New Brunswick was, above all else, a pioneer Bishop. He lived before the age of dudes, and was not a cut from a clerical fashion-plate. With him substance outweighed shadows, and reality counted for more than mere appearance. His long missionary career as a priest in Quebec, Labrador, Prince Edward Island, Cape Breton, and New Brunswick gave him a unique experience of men and conditions.

His love for souls brought him so near the great heart of humanity that he could suffer no influence to separate him from the common people. The accretions which centuries of feudal government in olden countries have caused to cling around the persons and functions of Catholic Bishops, removing them to a distance from the humanity they are expected to influence, were justly disdained by him. He was a representative of the way-

Holy Rosary Church, St. Stephen,
Rev. Wm. Dollard, Pastor.

faring Christ. To him the soul of a Micmac Indian was as precious as that of the wealthiest Catholic in his diocese. His elevation to the episcopacy did not spoil his native gentleness or render him arrogant and domineering. All harshness, in fact, ran counter to his instincts.

"He was a sociable man," says one who knew him well; "a man of gentle ways, with a happy expression of face. He was uniform and of great patience. Catholics and Protestants alike

loved him, for he was sociable and approachable to all. When he was building St. Dunstan's Church, Fredericton, he received almost as much money from Protestants as from Catholics. As a Bishop he was not severe with his priests. There was indeed a glint of steel in his eyes when he frowned, but he seldom frowned, and his laugh was self-redeeming. He was quick to recognize a priest's labors and to let you know that he recognized them. A unique figure in the religious history of New Brunswick."

II.

THE demise of Bishop Dollard, August 29, 1851, left the See of St. John — or, rather, the Bishopric of New Brunswick — vacant. The Very Reverend John Sweeney, at that time pastor of Barachois, was, by the will of the deceased Bishop, named Administrator. In the same document he was also recommended for the bishopric. Archbishop Walsh of Halifax had, however, a nominee of his own; and in 1852 a new bishop came to St. John in the person of the Right Rev. Thomas L. Connolly.

Bishop Connolly was a man with a reputation. Originally an Irish monk of the Franciscan Order, he had come to Halifax at the instance of Archbishop Walsh. There his talents soon won him recognition, and he became Vicar-General. His reputation as a preacher, and, generally, as a man of varied ability, preceded him to St. John. His advent to the quiet scenes of Bishop Dollard's apostolic labors was the signal for many changes. All was bustle, onrush, and reorganization. Old methods were discredited, new ones introduced, and a general reversal of former conditions was made. In the shaking up that followed, FATHER CONNOLLY was transferred to Barachois, and the Reverend Andrew Barron went to Woodstock. Father Sweeny was removed to St. John and made Vicar-General.

This return to a French parish was not displeasing to FATHER CONNOLLY. He had, as we have seen, always admired the form of church government which existed in those parishes, and now the comforts of a quiet life would be a great relief after the turmoil and anxieties of Woodstock. Barachois, in those days, took in what is now the present parish of the same name, with the outlying districts of Cape Bald, Cape Tormentine, and Aboushagan. In both Cape Bald and Cape Tormentine churches were building, and the people were poor. An idea of the struggle

and penury which attended the settlement of Cape Tormentine in its first years can be had from the fact that Father Gagnon was forced to carry his own food with him from Barachois when

THE MOST REVEREND THOMAS L. CONNOLLY,
Archbishop of Halifax; Bishop of St. John, 1852-59; died July 27, 1876.

he visited that mission. His successor, Father Sweeny, not being aware of this custom, was compelled, through default of his own supplies, to go to bed supperless on the occasion of his first visit to the Cape. This incident, however, had its good effect. He at once built a vestry, the interior of which was so

arranged as to contain a bedroom for the priest and a small kitchen in which his meals could be prepared.

In our day the Emigrant Settlement at Cape Tormentine is a wealthy and flourishing community, with a handsome church property. Cape Bald, too, which in those pioneer days was a struggling farming district, ecclesiastically an appanage of Barachois, has long been a separate parish. The present incumbent is the Rev. F. X. Collerette. He is assisted by the Rev. Louis LeBlanc, and both priests have ample labor in ministering to the needs of the country between the Capes. At a recent date another district was separated from Barachois and erected into an independent parish. This is Aboushagan, the pastor of which is the Rev. F. X. Cormier. The mother-church at Barachois, now shorn of much of her former glory, is in charge of the Rev. Napoleon Massé.

In this extensive field FATHER CONNOLLY labored for one year. During his short pastorate he found time to finish the interior of the new church at Cape Bald. His work among the French was varied by frequent visits to the Irish families at Cape Tormentine. At his instance they were led to put a fence around their graveyard, a certain number of panels being apportioned to each family.

He had scarcely begun to be well acquainted with his people, French and Irish, when the Bishop, in order to meet the exigencies of religion on the south-western side of the Province, invited him to take the pastorship of Milltown and St. Stephen, in Charlotte County, in succession to the Rev. M. A. Wallace. His place in Barachois was filled by the Rev. John Mooney.

FATHER CONNOLLY might well have objected to such frequent changes. Five removes in as many years, consented to without a murmur, were proofs, however, of undoubted missionary spirit. The French people when they learned of his intention to leave them showed their sorrows in many ways, and on the day of his departure gathered in great numbers to bid him farewell. The women, following in ancient Acadian custom, threw their shoes after him as a special expression of their good wishes for his welfare.

Cathedral of the Immaculate Conception, Saint John.

Thus ended for the time his ministry among the French. Years would elapse before he would, as pastor of Grand Digue, renew his acquaintance with the simple Acadian farmers. Once more he was back among people of his own tongue and race. To a young priest, five years ordained, his experience of men was already kaleidoscopic. Races, like individuals, have their own peculiar conceptions of religion. The basis and groundwork may be the same, but each people builds its own superstructure of customs and national idiosyncracies; and where several races are brought together, as with us, the priest who labors among them will soon be able to distinguish one race from another like colors on a map. FATHER CONNOLLY had by this time got the colors by heart.

Apart from the routine of priestly work, life in Milltown during the year of his sojourn there presented no salient feature. Conditions were easier even than at Barachois. Religion was well established, the people were prosperous, and the outside missions entailed no long drives. Yet he was not idle. A school-house, which still stands, is a memorial of his activity.

Again the order came for another move. From Barachois to Milltown was a step in the direction of Woodstock. He was now a second time to return to that parish. The priest that did not talk Irish was again needed in that storm-centre. It had been a mistake to remove him from it.

During the two years of his absence dissensions had arisen among the Catholics themselves. What the causes were that led to these divisions it is not to our purpose to enquire. The internal malady that threatened the well-being of the congregation, particularly in the town of Woodstock itself, was aggravated by the ominous attitude of outside bodies. The condition of affairs was critical when FATHER CONNOLLY took Father Barron's place. He found the church doors locked against him, the keys being held by a man who had an account against the building. Then was presented the unusual sight of two priests—for Father Barron had not yet left—and a congregation shut out of church on Sunday. Acting on legal advice, FATHER CONNOLLY

forced an entrance into the building during the week and was in his place in the sanctuary on the next Sunday. Thus, at the outset of his second term in Woodstock, he was met by difficulties which again required all his tact and patience.

The outlook, however, did not dismay him. It was all experience, not indeed of the pleasantest kind, but experience; and experience is always valuable. He took up his work, as best he could, where he laid it down two years before. A glance at the labors of the next twelve years will show us what the church on the upper St. John owes to FATHER CONNOLLY.

REV. FRANCIS BRADLEY,
Florenceville; Assistant to Father Connolly, Sept., 1881, to Sept., 1882.

And first let us get an idea of how much depended on him in the care of souls. We have already defined the boundaries of his jurisdiction. During the period of which we treat they were further enlarged to take in Aroostook County in Maine. At five points only in this wide area of country were there Catholic churches: at Woodstock, at Grand Falls, at the Mouth of the Tobique, at River de Chute, and at Houlton. Catholics there were everywhere, scattered and isolated, and they all had to be provided for spiritually. On the Aroostook, at Williamstown, Jacksontown, Newburg, North and South Richmond, Allandale, Pokiok, Benton, Canterbury, Hartin Settlement, Skiff Lake, and in numberless other nooks and corners where Irish Catholics hide themselves, stations had to be held in private houses regularly so

many times a year. The careless and indifferent in all these places had to be visited, in order to bring the persuasion of personal influence to bear on them. The young had to be taught the catechism, the sick to be fortified with the last sacraments.

When a dying person calls for the ministrations of religion, the call is imperative. Every other priestly duty, all sense of personal comfort or danger, must give way before that solemn claim. It matters not how long the journey to the bedside, how inclement the weather, how high the snow-drifts, the priest must go. What journeys, then, what exposure, what incidents of fatigue and discomfort, must not the accumulated experience of these next fourteen years have brought to FATHER CONNOLLY in that vast mission! Moreover, given the well-known disposition of Irish people to exaggerate slight ailments in order to secure a visit from the priest, we can easily imagine how many unnecessary journeys he was compelled to make. More than once did it happen that after a tiresome ride, often in the coldest season, he found the person, whom he presumed to be dying, up and around the house, and surprised, forsooth, at seeing him out in such weather!

One such long and bootless journey will be typical. In the winter of 1861–62, when, on account of the Trent affair, British soldiers were hurrying up the Valley of the St. John to Quebec, he was holding a "station" in the O'Donnell Settlement, close to the southern-most boundary of Carleton County. Word reached him that a man was dying near the mouth of the Tobique. After a tedious struggle with the snow-banks of that northern region, varied with the intermittent exercise of letting down fences, he arrived at his destination. On opening the door of the log house, he discovered an old man, dressed in the faded uniform of the Connaught Rangers, poking the fire with a handspike.

"Ah, your Reverence, you're welcome," was the old man's salute. "What news from Quay'-bec?"

The sight of Her Majesty's colors as they journeyed past that day had driven all fear of death out of the heart of the old Ranger. The priest asked no questions, but went to bed. The old man lived for many a day after.

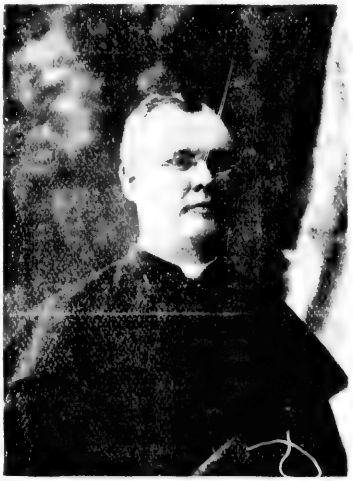
CHURCH OF VISITATION AND PAROCHIAL RESIDENCE, GRAND DIGUE,
The Reverend Philip L. Bellivean, Pastor.

If, however, his ordinary duties thus entailed great hardship, they brought with them an unequalled influence with the people for whom he spent himself. It could not well be otherwise. The tireless round of missionary work brought him in close touch with his people everywhere. His willingness to rough it and to accommodate himself to conditions as he found them, won their admiration. When they were poor and struggling with adverse conditions he was as devoted as in their latter and more prosperous years. He was ever the father, counsellor, friend. Gradually he became identified with the religion which was so much a part of themselves, and as the years progressed, and his ascendency over their minds and hearts became a fixed and settled fact, they leaned wholly upon his leadership. Seven priests do duty to-day in the district to which he in those days ministered alone, but no one of them, however devoted and self-sacrificing, can ever hope to wield more than a fraction of his influence.

In such a broad field of labor there was great need of effective methods in order to secure coherence and permanence of results. Father Connolly was an organizer. The system which he established to meet the spiritual needs of his people, scattered as they were, was comprehensive and far-reaching. The country outside the towns or villages in which he had churches was sub-divided into districts, in which at certain set times he held stations every year. He was always punctual in keeping these appointments; nor did he stint his work. He usually gathered the children together and taught them the catechism himself, and made provision to have it taught in his absence. When it was necessary for some members of a family to remain at home from mass, he always advised that the young folk be not so detained. When contributions were to be made for his own support he persuaded the heads of families to give their quota in part through their sons. The young men were thus reared with the working knowledge of the precept of the church—"Contribute to the support of your pastors."

Thus slowly and carefully did he lay the foundations of a system, the ramifications of which touched every detail of church progress.

In Woodstock his work focussed on the completion of the new church, which he called St. Gertrude's, and on the establishment of a parochial school. Every penny of his income, except what was absolutely needed for his maintenance, went into the fund for the payment of the church debt. To increase this fund he practised the most exacting economies. One winter he spent with no housekeeper but a man-servant—the same who had discovered the guile that lay in a cow-bell. At length, after years of weary economy, he was free from church debt.



REV. THOMAS LAVERY,
St. George; Assistant to Father Connolly, Sept. 8, 1882, to Aug. 20, 1886.

Next came the question of Catholic education. Hitherto the Catholics of Woodstock had not had a school of their own. The children had therefore, often at the cost of petty persecution, to attend other schools. He now proceeded to remedy this evident disability. The building which had been St. Malachi's Church was ready to hand. He turned it into a school-house, and invited Bartholomew Lynch, an excellent teacher then employed at Grand Falls, to take charge. That was in 1856.

Under Mr. Lynch's management the school prospered from the beginning; and in the same year, 1856, we find it on the list of parochial schools entitled to a grant from the New Brunswick government. It is noteworthy that this grant of $150 was secured for FATHER CONNOLLY through the kindly services of S. L. Tilley, who was not at the time even a member of the

House. The acquaintance formed between FATHER CONNOLLY and Mr. Tilley on that occasion afterwards ripened into an intimate and lasting friendship. In his latter years Sir Leonard was a frequent visitor at MGR. CONNOLLY'S house.

St. Gertrude's Church now felt the need of an organ. Only a pipe-organ could, according to FATHER CONNOLLY'S plans, grace the freshness and brightness of the sacred edifice. But where were the funds to come from? Picnics were then in their infancy, and his people hesitated to take the responsibility of one. But FATHER CONNOLLY was an organizer, and organization can do much. He worked up a series of committees, each with its own department to look after, and he insisted in getting much free help in one way or another. The committee collected from the merchants of the town and from the farmers of the country alike. Great quantities of food were thus procured at little cost. This picnic—which comes down in local history as the Great Picnic—was held on Bull's Island, opposite Woodstock, in August, 1857, and was, perhaps, in point of attendance and of net receipts, the greatest of its kind in our Province. The day was a public holiday in town and country. They came from the Tobique and they came from Nackawick; they came from the Shikithawk and they came from the Shogomoc; they came in such numbers that the procession of teams on one road alone seemed to an eye-witness interminable.

REV. JOHN J. WALSH,
Holy Trinity Church, St. John;
Assistant to Father Connolly, in 1883.

All this great multitude FATHER CONNOLLY entertained and fed on Bull's Island. A floating bridge led from the mainland to the picnic ground. A feature of the impromptu kitchen outfit was the boiling of water in wooden casks. This unusual process afterwards gave an old inhabitant the opportunity to rise superior in personal reminiscence to a new-comer from the Emerald Isle. The Irishman was boasting of the thaumaturgic

SAINT JOSEPH'S CHURCH, SHEDIAC,
Rev. A. Ouellet, Pastor.

powers of some clergymen in the old country, who, by reading over water in a pot, could make it boil "by the fair dint of his larnin'."

"Make water boil in an iron pot! Tut, tut, man!" the Bluenose replied, "That's nothing; anybody can do that. Why, I saw FATHER CONNOLLY make water boil in a wooden hogshead, and he didn't read over it either." The Irishman was outdone; fact was stronger than fiction.

The thaumaturgic value of organization and intelligence was never better exemplified than in the results of that one day's festivity. St. Gertrude's church got a pipe-organ; for the net proceeds of the great picnic amounted to $1,700.

While religion was thus progressing and developing in the Woodstock mission under such efficient guidance, a change in the official headship of the church in New Brunswick was impending. The archiepiscopal See of Halifax was made vacant in 1858 by the death of the Most Reverend William Walsh on the 10th of August. Bishop Connolly of St. John, who enjoyed a well-deserved popularity at Rome, was chosen by the Holy See to succeed Archbishop Walsh at Halifax. His promotion left the diocese of St. John again vacant, although Dr. Connolly did not at once take possession of his new See, but remained for some months as administrator of St. John.

Rev. Desiré F. Leger,
Fox Creek; Assistant to Mgr. Connolly, Oct. 20, 1888, to Sept. 30, 1889—in Carleton and in Lower Cove.

In after years the new Archbishop of Halifax won an international reputation. He possessed many of the elements of greatness. His bonhommie and sociability are historic. There was a largeness and sense of perspective about him that distinguished him from ordinary men. He might not stop to calculate ways and means; he sought results. And if he forgot at times that the best results are for the most part the sequence of careful, painstaking preparation, it was because he hated plodding.

His Celtic impulsiveness sometimes wor him rather the approval of his heart than the endorsement of his intellect. His European training removed him in a measure from that close sympathetic touch with the poor which characterized the saintly Bishop Dollard. The one was a missionary trained in the severe school of experience; the other a product of academical conditions, his views and opinions moulded in the Bourbonism of European monasteries. Each did his duty in his own way. Bishop Dollard's policy was, all things considered, better suited to a young and struggling diocese; Bishop Connolly's personality, learning, and eloquence elevated the Diocese of St. John to a position of eminence in the ecclesiastical world. In oratorical gifts he was, it is claimed, the peer of Cardinal Wiseman, but he was not always up to his own standard. One monument of his taste and high aims in architecture remains, the Cathedral of the Immaculate Conception; but it is a noteworthy fact that while he planned its proportions and laid its foundations, the greater portion of the funds for its construction had either been left for that purpose by his predecessor or were afterwards collected by his successor.

III.

FATHER CONNOLLY had more than a priest's welcome for the next occupant of the episcopal throne of St. John. The Right Reverend John Sweeny had been a college friend of his both in Prince Edward Island, as we have seen, and at Quebec. In the solemn ceremony of ordination Father Sweeney had tutored and supported him. They had been brought together at intervals since, and both had mourned the demise of Bishop Dollard. FATHER CONNOLLY would gladly have welcomed his friend as Bishop of St. John at the earlier date which the plans of the deceased bishop had contemplated, if Providence had so willed. Now that the discernment of the dead bishop had at length been justified, he looked upon Bishop Sweeny not only as personally a tried friend, but as a man who would renew the best traditions of Bishop Dollard's episcopate. From that April day in 1860, on which he saw his friend elevated to the episcopacy, down to the present hour, he has never wavered in loyalty or in priestly obedience to the Bishop of St. John.

The commencement of Bishop Sweeny's administration was marked by the well conceived project in favor of Catholic colonization. As a priest Dr. Sweeny had the idea much to heart, and did found a society known as the Immigrant Aid Society. Through its workings much was done to deflect the rush of Irish people from the cities and small towns to the country districts where they might make independent homes of their own. A Catholic colony was started on the borderland of Kings and Queen Counties in 1860, at a place now familiarly known as Dingley Couch. The nationality of the colonists was mixed, Irish and Bavarian. The latter colonists being of military training brought with them elaborate outfits of rifles and ammunition. For a while the new settlement presented all the appearance of

an armed camp, and its location had a scriptural tang to it, for it was the land of Canaan. It was not, however, a land flowing with milk and honey. The soil was poor, and after the first

THE RIGHT REVEREND JOHN SWEENY, D. D.,
Bishop of Saint John.

crops had depleted it, there was no richness left for subsequent tillage. One by one the colonists, particularly the foreigners, grew discouraged and left, until in our day Dingley Couch is more of a name for a worthless tract of country than for a settlement of any kind.

Bishop Sweeny, however, had on hand at the same time an alternative experiment in colonizing which promised better results. There were large blocks of vacant wilderness land in Carleton County, and report said that the soil was deep and rich. The Bishop petitioned for a preliminary survey of 10,000 acres for colonizing purposes. After some negotiations the government of New Brunswick in 1860 ordered the survey, the land, however, to be subject to the conditions of the Labor Act. The tract thus set apart for Catholic colonization lay on the eastern side of the St. John river, north of Woodstock, between the St. John and the head waters of the south-west Miramichi. It was at the time an unsurveyed and primeval wilderness. The introductory conditions were the same as in Dingley Couch, but the land on the St. John was richer than that on the Canaan. The success of the experiment in Carleton County in contrast with the failure in Kings was in a great measure due to the exertions of one man. Instead of leaving the apportionment of lots to some one paid for the purpose, as was the case in Kings County, the Bishop invited the co-operation of the pastor of Woodstock.

Thus was opened to FATHER CONNOLLY a new an untried field of labor—the active founding of a colony. Happily he possessed the qualities necessary for such an unusual undertaking—untiring energy, unsparing self-sacrifice, good judgment, and a practical knowledge of pioneer life He took to the work with characteristic thoroughness. Before the government surveyors had set foot on the new survey, he had cruised the ground in company with a party of woodsmen in order to establish by personal observation the favorable reports of the fertility of the soil. On this trip he lay out all night in a snow-storm which fell to a depth of six inches before morning.

This, however, were but one of the initial hardships of the undertaking. When the survey was completed and the tract divided into lots, he had to apportion claims to settlers as they arrived. The success of his work depended on the characters of the settlers. More than once the society at St. John recommended to him as colonists men who were unfitted for such a life. These he had

to discourage or turn away. Often, too, the primary hardships of the wilderness were so discouraging that some, disheartened, would have thrown up the undertaking if it had not been for the encouragement he gave them. Once or twice he had to send collectors through the old settlements of the county to collect food and clothing for the new-comers.

Many of them, too, were learning their first lessons in pioneer life. Fresh from Ireland, where the felling of a tree was a penal offence, they knew nothing of the use of the axe. It would have been amusing, if it had not been pathetic, to see one of these awkward axe-men attempting to fell a tree. Instead of chopping into the trunk at one side until the tree was almost ready to fall, he would scarf it equally all around, with the effect that the tree stood, as it were, on a pivot, and the axe-man could not tell where it would tumble. It was as likely to fall on the chopper himself as elsewhere. With such men FATHER CONNOLLY took the axe himself and exemplified to them how the work should be done,—so detailed and painstaking was his interest in their advancement.

REV. LOUIS LEBLANC,
Cape Bald; Assistant to Father Connolly, October 1, 1889, to July 23, 1891.

In honor of the patron of the new settlement, he called it Johnville. While Bishop Sweeny's active interest in the success of Johnville never wavered, he was so satisfied with the progress made that he left to FATHER CONNOLLY the procuring of a second

survey of 10,000 acres when the first was exhausted. This the latter duly petitioned for, and the survey was made in 1861, a year after the first survey. Within three years such was the influx of settlers that the 20,000 acres already laid off were insufficient. A third survey was then ordered, but this time the surveyors were not limited as to the extent of their survey. They added 16,000 acres more to the area of Johnville. This brought the total survey up to 36,000 acres.

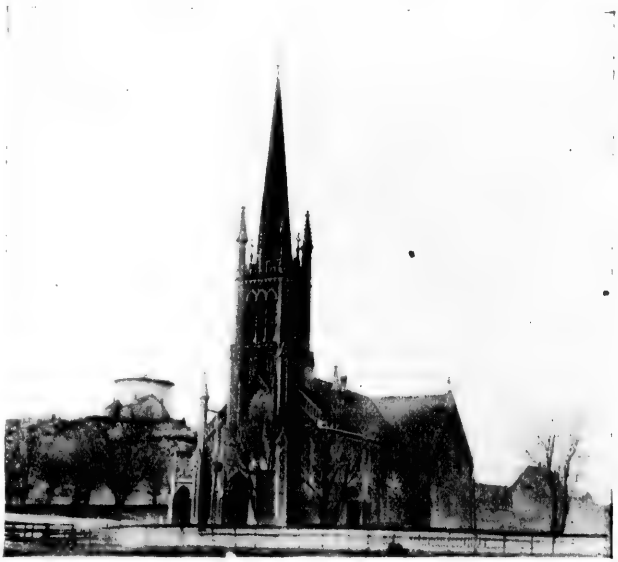
The laying out of roads and the building of bridges also fell under his supervision. Grants for these purposes had to be secured through the county members, all of whom did not view favorably the advent of more Catholics to the county. By judicious action he obtained, from year to year, the public moneys he needed. He was determined, however, that these sums should not be wasted in the haphazard ways that public moneys for roads and bridges are often spent. He had himself appointed commissioner, and that bit of road had to be well made which he passed as satisfactory.

By this time the settlement had reached such proportions as to make a school a necessity. Father Connolly built a log school-house, which was a sample of the ingenuity that primitive conditions will develop. Shingles could not be had for the roof. Their place was taken by medium-sized fir saplings, split through the middle and hollowed out for their whole length. With these the roof was covered in such a way that the concavity of one collected the rain from the convexity of the other. It was the mediæval pantile roof done in wood.

The first mass held in Johnville was a unique incident. In the open air, amid the trees, near the spot where the fine church of St. John the Evangelist now stands, the Holy Sacrifice was for the first time offered in that wilderness. The chant of human voices—for he had brought his Woodstock choir there for the occasion—awoke the songs of the birds in the trees overhead on that June morning, and the melodies of the feathered songsters accompanied the tinkling of the consecration bell. It was an occasion never to be forgotten. Perhaps only in the earliest

days of Acadia had the holy sacrifice been offered amid such picturesque surroundings.

The years between 1860 and 1868 were thus the busiest of his life. Apart from the settlement of Johnville and the arduous work that it implied, he had of course at the same time to attend to the ordinary duties of his mission. The people in the outlying



Church of the Assumption, Carleton, St. John,
Rev. J. J. Donovan, Pastor.

districts were gradually rising to easier circumstances, and were constantly increasing in numbers. The need of churches began actually to be felt in several localities. Contemporaneously, therefore, with the building of a church in Johnville he also erected churches in Williamstown, South Richmond, and Canterbury, near Skiff Lake. He was his own architect, and made out himself the specifications for the different

buildings. The plan he followed in securing the erection of these buildings were based on the joint co-operation of Catholics in the different places. He divided the bill of scantling for each church amongst a number of the parishioners who prepared the lumber in the woods during the winter season ; then, when the fine weather came, he assembled them together and put up the church frame. Boards, shingles, and clapboards were also contributed, and the outside of the building completed by free labor. The effect of such systematic organization was to make the burden of building light upon all concerned. Before he left Woodstock for St. John, in 1868, there were new churches in Johnville, Williamstown, Richmond, and Canterbury.

These years of labor in the sixties might fitly be called the most picturesque of his life. They were filled with activities that differed much from the ordinary activities of a priest. We spoke of the earlier years of his ministry as giving him kaleidoscopic views of men and conditions. The experience that lay behind him when he had completed the twentieth year of his ministry could be duplicated at that time by no other priest in New Brunswick. No other had worked amid conditions so varied or met difficulties of the most exasperating kind with the same measure of success.

Now that the brunt of the struggle was over he needed rest. The constant mill-round of exposure, fasting, and hardship attendant on the care of souls in his large mission had weakened his health. When, therefore, Bishop Sweeny in the spring of 1868 invited him to take the rectorship of the Cathedral in St. John, where life would be regular and there would be no outside work for him to do, he accepted the invitation. Before leaving Woodstock he installed as his successor the Reverend Wm. J. Foley on the first Sunday of July, 1868.

If ever priest had claims to recognition and honor for signal services rendered to religion, it was Father Connolly. These Bishop Sweeny hastened to acknowledge. In October, 1868, he appointed Father Connolly Vicar-General of the Diocese of St. John, a graceful acknowledgment not only of the merit of

services, but of the loyalty of tried friendship. The office of Vicar-General gave FATHER CONNOLLY an authoritative standing in the diocese. Henceforth he was adviser to the Bishop, and had a voice in the direction of affairs. Those who are in a position to know will admit that as Vicar-General his relations with the priests of the diocese have been friendly and helpful at all times.

During his incumbency at the Cathedral he reorganized certain departments of parish administration, notably the management of the cemetery. During this period also he was for a time Chaplain to the British soldiers stationed in the city. He was also Chaplain to the penitentiary and founder of the Father Matthew Total Abstinence Society, one of the most successful temperance societies in our province. His health, which had been injured by his trying labors in Carleton County, did not recuperate as quickly in St. John as he had had reason to expect.

REV. EDWARD SAVAGE,
Sussex; Assistant to Father Connolly, July, 1891, to July, 1892.

While his work was less irksome at the Cathedral, it was nevertheless trying by reason of the multiplied details of parish work that demanded his attention. Besides, he was accustomed to out-door life and found it difficult to accommodate himself to the confinement which his new position entailed upon him. As soon, therefore, as the appropriate opportunity offered he left the city, and in April, 1872, became pastor of the large and flourishing parish of Grand Digue, in Kent County.

Thus after an interval of twenty years he was again back amongst the French people. At that time Shediac, which is now an independent mission, was a part of the ecclesiastical parish of Grand Digue. Amid the restful conditions of life in a French parish he gradually recovered his strength. He was not destined, however, to remain long in Grand Digue. In the fall of 1873 the exigencies of religion again demanded his presence in Woodstock, and in November of that year he returned to that first arena of his struggles. The text of his first sermon on his return will give the key to his feelings towards the Catholics of Carleton County. It is taken from the fourteenth verse of the tenth chapter of the Gospel of St. John, and reads: "I know mine and mine know me." Assuredly, none could know them so well or love them so dearly as one who had done so much through years of toil and privation for their spiritual advancement.

Life was easier now in the Woodstock mission. Johnville had outgrown its early poverty and was already a thriving settlement with a church and priest of its own. River de Chute had also been separated from Woodstock and was attended from Johnville. There was a priest resident in Houlton. The new churches in Williamstown, Richmond, and Skiff Lake were completed. There would therefore no longer be so much "station" work to be done as in the old churchless days. Yet FATHER CONNOLLY still found employment for his activities. The parochial residence in Woodstock, which had been designed on the narrowest dimensions, needed enlargement. He had the building raised and a basement storey in stone added to it. Allandale, a compact settlement, back from the river twenty-four miles below Woodstock, needed a church. He at once began the building of one. Of the people of Allandale, let it be recorded, MONSIGNOR CONNOLLY retains the kindliest recollections. Quiet, industrious, obedient, they made the priest welcome amongst them with a hospitality and good will that cannot easily be forgotten.

In 1875 the Vicar-General's labors were further eased by the appointment of the Reverend Thomas Walsh as assistant to him. Father Walsh, whose early death in 1879 was much regretted, was the first of a long line of young priests whom FATHER CONNOLLY had associated with him in parish work.

SAINT ROSE'S CHURCH, FAIRVILLE,
Built by Monsignor Connolly; Spire added by Father Collins in 1897-98.

The death of the Rev rend Edward Dunphy in September, 1876, left the Parish of the Assumption, in Carleton, St. John, vacant. Speculation was rife as to his successor. It was set at rest, however, by the appointment of FATHER CONNOLLY. In November of that year the Vicar-General severed forever his connection as pastor with Woodstock and its missions.

Twenty of the best years of his life and industry had been devoted to the spiritual welfare of the Catholics of that one

region. He had his reward in the sense of labor well done and in the unfailing gratitude of the people. As we have already said elsewhere, no ecclesiastical figure will ever again dominate that county as he did. His keen sense of humor, his wit, his total lack of human respect, which made him strictly impartial in his treatment of all classes; his energy and thoroughness, combined with a striking personality, to make him the public figure he was. In his day and generation in Woodstock he was the one power to be reckoned with in all things affecting the Catholic religion.

Henceforth his life was to move along the lines of least resistance. The picturesqueness was gone. Grave duties, and perhaps graver responsibilities, remained, but the elements that hitherto had made for a distinct individual experience were left behind with the cruder phases of missionary life at Woodstock. He found his new parish thoroughly organized. A residence of comfortable proportions, good schools housed in a capacious school-building, with large hall and reading-rooms overhead; a flourishing temperance society; a church edifice, with perhaps as handsome and artistic interior as was to be found in the Maritime Provinces—all this Father Dunphy had left to his successor. Besides, the deceased priest had provided in his will funds for the erection of a church for the use of the Catholics of Fairville, Milford, and vicinity, and had devised a property as a free cemetery on the Bay Shore. There was occupation enough, therefore, to employ his activities, with none of the wearing anxieties which dearth of means brings with it.

Under such favorable circumstances FATHER CONNOLLY began his pastorate in Carleton. He at once addressed himself to the duty of erecting, in compliance with the terms of Father Dunphy's will, a church in Fairville. He had now an opportunity—subject to the approval of the Bishop—to build a church according to his own ideas of church architecture. The beautiful—but strong and commodious—church of St. Rose at Fairville is a monument to his taste and judgment. Its present pastor, the Reverend Charles Collins, has since added the graceful spire which shows

in the picture. Having completed the church, FATHER CONNOLLY built a priest's residence. The preparations being thus made for the advent of a resident pastor, St. Rose's church became a separate parish church, with Father Collins as its first pastor, on the 15th of November, 1885.

The Vicar-General had always been an ardent advocate of temperance. In 1871, while rector of the Cathedral, he had founded the Father Matthew Temperance Society, and he had, by word and example, encouraged the temperance movement of the seventies. He was a familiar figure on platforms where total abstinence was advocated, and men looked to him as a leader in a cause that attracted more attention then than it does at present. In 1879 he was elected president of the N. B. Total Abstinence Union, and in the summer of that year he presided over their annual convention. At home in Carleton he had under his guidance two efficient organizations, which did much to foster the temperance sentiment among his people. They were the St. Patrick and the St. John the Baptist societies. The latter was an organization of young men. They had a gymnasium and reading rooms in St. Patrick's Hall, and their public entertainments were the local events of each year.

REV. DANIEL CORBETT.

Assistant to Father Connolly at St. John the Baptist Church, July, 1892, to Feb., 1896; died April 17, 1897.

During the period from which we now treat — from November, 1876, to May, 1889 — FATHER CONNOLLY had under him as

assistants a number of young priests in succession, all of whom who are alive to-day are proud of the fact that in their novice years of priesthood they had him as mentor and example. The Reverend John M. O'Flaherty, pastor of St. Andrews; the Reverend William O'Leary, pastor of French Village, Central Kingslear; the Reverend Francis Bradley, pastor of Florenceville, Carleton County; the Reverend Thomas Lavery, pastor of St. George; the Reverend John Walsh, pastor of Holy Trinity Church, St. John City; the Reverend Charles Collins, pastor of St. Rose, Fairville; the Reverend Desiré Legere, pastor of Fox Creek, Westmorland County; and the Reverend W. C. Gaynor, of St. John the Baptist Church, St. John, were all attached, at one time or another during the term of which we speak, to the Church of the Assumption under the Vicar-General.

In the spring of 1889 Bishop Sweeny erected a new parish within the City of St. John, with the church of St. John the Baptist as parish church, and he invited FATHER CONNOLLY to the rectorship. The Vicar-General accepted, and on the 16th of May, 1889, he formally took possession of his new charge.

This was the eleventh transfer in his missionary career, and in some respects it was a return to conditions akin to those he had had to encounter in the early years of his priesthood. There was a considerable debt on the church in Lower Cove; the interior of it had not yet received the elaborating touch of the decorative painter; the new parish lacked the organization which accompanies separate existence; and last, but not least, there was no parochial residence for the clergy. Here was work enough for a young and energetic priest. Increasing years, however, had not diminished the Vicar-General's energies. For the time being he leased lodgings for his household in Sears' Terrace, St. James Street. He at once began the erection of a brick residence of three stories close to the church on Broad Street. He held fairs and bazzars, and organized church subscriptions for the liquidation of the parish indebtedness. He had the nterior of the sacred edifice painted and decorated at his own private expense; and he furnished the sanctuary with

Church of St. John the Baptist and Parochial Residence,
Broad Street, St. John, N. B.

statues, linens, vestments, flowers, and the other appurtenances of sacred worship.

In the midst of these activities he was honored by the Holy See. His services to religion in New Brunswick had long deserved recognition from his ecclesiastical superiors. In May, 1890, letters came from Rome constituting him a member of the papal household with the official rank and title of Monsignor. On the fifteenth of the month he was formally invested with the dress and insignia of his new dignity by his Lordship Bishop Sweeny.

Rev. W. C. Gaynor,
Present Assistant to Father Connolly.

He soon had his new parish well in hand. The gradual moulding of it into shape was congenial to him. His great experience enabled him to lay broad and wide the foundation of a church-organization which as the years progress will prove its efficiency. In this work, and in the ordinary duties of the parish, he was assisted in succession by the Rev. Desiré Legere, by the Rev. Edward Savage, by the Rev. Louis LeBlanc and later in the decade by the late lamented Father Corbett. His present assistant, the Rev. W. C. Gaynor, has been with him since February, 1896.

His active interest in the welfare of his congregation is evidenced by the purchase of a pipe-organ for the church in May, 1898. This organ was "opened" at the Solemn High Mass of

his Jubilee Day, Sunday, July 10, 1898, and its tones were first heard in the Te Deum of thanksgiving for his fifty years of priesthood.

There is but little more to add to this sketchy outline of his labours. He is still the honored pastor of St. John the Baptist Church; ever active, zealous, energetic, the exemplar and model of a priestly life. Age has indeed settled down upon him but with that gentle unobtrusiveness with which it takes toll of some men. Advancing years bring him but little surcease of priestly labour. His morning mass is as regular as in his earliest ministry; it is no unusual circumstance for him to attend sick-calls; and, unlike priests with less claims to consideration, he sings the parish mass at least twice a month and he preaches every Sunday.

It is indeed with him the eventide of life; it is also the quiet and the glory of the sunset. The years of his harvesting are now upon him and the harvest is abundant. Each year of the half century of his ministry had its own measure of care, of labor, of anxious solicitude for the holy cause which he espoused on that July morning in 1848, but in the perspective of the years as he regards them from the vantage ground of his Golden Jubilee in 1898, all sense of toil, of privation, of sacrifice, is lost in the joy of faithful and continuous stewardship.

APPENDIX.

While Saturday, July 9th, 1898, was the anniversary of Monsignor Connolly's ordination, completing, as he did, on that day fifty years of his priesthood, the public celebration of the event took place on Sunday, July 10th. The following account of the day's proceedings is taken, with permission from the morning papers—the *Sun* and *Telegraph*:

THE MORNING.

The first observance of the anniversary yesterday was by a solemn high mass in St. John the Baptist Church at eleven o'clock. The edifice was crowded and the service of an impressive character. The music of the choir was very fine, the Misses Coholan taking a prominent part, while Mrs. John Connolly, of McAdam, also assisted and sang with all her old-time sweetness. Monsignor Connolly was celebrant of the mass, with Rev. W. F. Chapman, of Woodstock, as deacon, Rev. J. J. Walsh, of Holy Trinity Church, sub-deacon, and Rev. Thos. Lavery, master of ceremonies. Among the priests in the sanctuary were Very Rev. M. J. Corduke, rector of St. Peter's, Father Doyle, Father Farrell, Father O'Neill, Father Michaud, Father Collins, Rev. H. A. Meahan, Rev. Mr. Murphy, and Rev. W. C. Gaynor.

Rev. H. A. Meahan, of Moncton, preached the sermon, taking as his text:

"And I will give you pastors according to my own heart, and they shall feed you with knowledge and doctrine."—Jer. iii. 15.

Dearly Beloved Brethren,—When idolatry had extended its baneful influence throughout the land, and the hearts of the people were being turned from the service of the living God; when public homage was paid to the divinities of pride, impurity and revenge; when in blindness, brought on by infidelity and sensuality, men created the multitude of their gods to equal and even surpass in number their own

ignoble passions: when, in a word, the true God was practically rejected, forgotten, and almost unknown; then was heard the voice of the divinely inspired prophet calling on the people to listen to the word of the Almighty: "Acknowledge thy iniquity, O rebellious Israel, return to me, ye revolting children, and I will not turn my face from you. And I will give you pastors after my own heart, and they shall feed you with knowledge and doctrine."

This promise, dear brethren, had its complete fulfillment in the person of the Christ, the Son of God: "Sacrifice and oblation thou didst not desire; burnt-offerings and sin-offerings thou didst not require. Then I said, Lo! I come to do thy will, O God!" Hence, a new dispensation, a new high priest, a new sacrifice! "From the rising of the sun, unto the going down thereof, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation." (Malachias i. 11.) The new dispensation is, my brethren, the Christian religion; the new high priest, the Christ, the Son of God, and the sacrifice, the clean oblation is the Holy Mass — the sacrifice of body and blood of the Christ, which are really present under the appearance of bread and wine, and are offered to God by the priest for the living and the dead.

The sacrifice of our Lord on the cross was undoubtedly complete. It was wholly sufficient for the purpose for which it was offered. By it the justice of God was satisfied, for during those three hours of indescribable and inexplicable suffering on the cross, the Son of God gave more honor and glory to God than had been taken or could be taken from him by all the malice, infidelity, and wickedness of mankind. By it man's redemption was accomplished, heaven's gates opened, and those who were willing to profit by the divine oblation "were given power to be made the sons of God." "He gave himself for us that he might redeem us from all iniquity, and purify unto himself a people acceptable, pursuing good works." (Titus ii., 14).

His priestly office did not, however, cease when he expired on the cross. He is the priest forever, and it was his loving wish and command that the merits of his passion be incessantly and forever applied to the souls of men. In heaven with the marks in his side, in his feet and in his hands, he continues to present himself before the Eternal Father, for "he ever liveth to make intercession for us." (Heb. viii., 25) And on earth he daily renews in the Holy Mass this clean oblation of infinite merits in the mystical action, which we call the Eucharistical Sacrifice. On Calvary it was a bloody sacrifice, but in Holy Mass it is the mystical and commemorative offering of the same holy victim, without blood, however, without suffering and without death. "Do this for a commemoration of me." (Luke xxii., 19). "The chalice of benediction

which we bless, is it not the communion of the blood of Christ, and the bread which we break, is it not the partaking of the body of the Lord." (I. Cor. x., 16). Truly he has left a memorial of all his wonderful works.

"What shall I offer to the Lord that is worthy? Wherewith shall I kneel before the High God?" The cry of the human heart? And from the multitude clothed with white robes, who have been washed in the blood of the Lamb, comes back the answer: There can be nothing sweeter or more agreeable to the Almighty than this clean oblation, this beautiful, attractive, sublime act of worship, which is so adequate for the expression of every human feeling and which brings men into such close union with him who says, "My flesh is meat indeed, and my blood is drink indeed." (John vi., 56).

Rev. H. A. Meahan.
Moncton.

From the beginning man sought a worship such as this. He longed to have some adequate way, some human, visible means of giving expression to his thoughts. He wanted to know how to speak to God in confidence and in love, to know that his prayer would be heard, to find a way by which he could free himself from the doubts which continually beset man, a worship worthy of a God.

Oppressed by the knowledge of his own inability intelligently and worthily to serve one so high, so incomprehensible, what should be his consolation, his delight and gratitude when he comes to know that through the sacred human heart of Jesus, united as it is to the Divinity, he has found a mode of worship which supplies all the wants of the human soul. We have in Holy Mass a service worthy of God. The priest is the Lord himself and the victim offered none other than the sacred body and precious blood of that Eternal Son in whom the Father is well pleased. Could we possibly desire more? We are no longer asked to gather for sacrificial purposes, the first fruits of our labor—the firstlings of our

flocks are not agreeable and the smoking victims which once covered the altars of the temple have become an abomination. We now with reverence and hearts filled with confidence, approach the sacred altar; fear has given way to unbounded love, for we now realize that we have a treasure worthy of infinite majesty, one who can interpret our thoughts, and in glowing words make known to him the desires of our hearts. Here before the Holy of Holies we realize the dignity of man, the worth of an immortal soul; we taste and feel something of God's love and become perfectly convinced and persuaded that union with the Christ hereafter in heaven must begin and continue with him while here upon earth.

The crowning glory of the Catholic priest, my friends, is the power which he receives in ordination of celebrating the Holy Mass. He is clothed with the authority of Jesus, and by virtue of his sacred office becomes an *Alter Christus*. Hence this celebration, the commemoration of the fiftieth anniversary of a Christian priest and pastor. "And I will give you pastors according to my own heart and they shall feed you with knowledge and doctrine."

I sincerely thank you, Very Reverend Monsignor, for your kind invitation extended to me to be present. When requested by one of your friends to address this large congregation, my respect and esteem for your reverence prompted me to consent, and now that I understand my inability to do justice to the occasion, in my humiliation I find, however, some consolation in the thought that I can at least, while here in this beautiful house of God, unite with your friends and admirers in thanking the Giver all good gifts for the signal favors he has conferred upon you. Priest of the new dispensation, "taken from among men and appointed for men in the things that appertain to God," you have had the extraordinary privilege, for fifty years, of daily standing before the altar offering the Holy Sacrifice of the Mass, thereby giving infinite glory to God, filling heaven with joy, and obtaining rest for the faithful departed, bringing men grace and mercy and that peace that surpasseth all understanding.

Conscious of the sublimity of your vocation, and understanding the nature of your priestly office, can we be astonished if to-day, this day of your sacerdotal golden jubilee, you cry out with the Virgin Mother of God: "*Fecit mihi magna qui potens est*"—He that is mighty hath done great things to me. Your heart, in this solemn feast must be overflowing with the sweetness of holy joy and grateful love. "*Quid retribuam Domino.*" What shall I render to the Lord for all the things that he hath rendered me. I will take the chalice of salvation, and will call upon the name of the Lord—I will sacrifice to Thee the sacrifice of praise, and I will call upon the name of the Lord. Fifty years in close communion with the source of all life and love, instrument in the hands

of God, aiding to communicate to thousands of people those channels of divine mercy which continually flow from that Sacred Heart which loves men so much.

To us who are younger it seems so long, long ago—the month of July, 1848! How sacredly and thankfully you have treasured the memory of that thrice happy day! the birthday of your sacerdotal life, the beginning of those years, so full of zeal and good works. Your ordination took place in St. Michael's Church, in Father Sweeny's parish, St. Michael's, now the Cathedral Church of the extensive and flourishing diocese of Chatham, which is so prudently, wisely, and paternally governed by the genial, large hearted, and noble minded Dr. Rogers.

It was the apostlic saint, the meek and humble Dollard, the man after God's heart, who anointed you with Holy Chrism, and around you, assisting at the solemn rite and supporting you by their presence stood, like Saul among the prophets, the stately Egan, mighty in word and in deed, impetuous, aggressive and as uncompromising as his prototype, St. Lawrence O'Toole. Father Egan, whose memory is yet green in the faithful hearts of those who dwell along the shores of the Miramichi! With him was the priestly Pacquet, the Grand Vicaire, a true priest of those pioneer days. Grand Vicaire Pacquet's name is still venerated and held in loving rememberance not only by the good Acadians of the the Baie des Chaleurs, but also throughout the whole northern country of New Brunswick. And another was there, Father Sweeny—he a true and constant friend, who a half century ago, recognized in you, Monsignor, the qualities which go to make up the zealous, worthy and capable priest. And pardon me, venerable prelate, if I say here in your presence, he was not deceived in you. When mother church learned that he possessed the wisdom, prudence, and sacerdotal spirit which should always characterize those destined to rule, and consecrated him Bishop of St. John, he remembered your worth and rewarded your merit, appointed you his Vicar General, and later on, with pleasure and laudable pride, recommended you to the notice of our Holy Father, the great and immortal Leo XIII., who raised you to the dignity of a Prelate of the Church, a member of his own household.

"And they shall feed you with knowledge and doctrine." In the sacrament of holy orders, you were made a priest not only to offer sacrifice, but also to teach and administer the sacraments. "Teach them to observe all things whatsoever I have commended you." Now, man may ask, and not always without reason, when is it that the pastor teaches only what is of faith—that which must be believed and observed—

through human frailty the teacher is liable to err, exposed to have his own interpretation of the divine will questioned. The answer of the priest is his ordination certificate, his commission from the Church of Christ, which is "the Pillar and the Ground of Truth," the visible infallible church, for "in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills; and all the nations shall flow unto it, and many people shall go and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we shall walk in His paths, for the law shall come forth from Zion and the word of the Lord from Jerusalem."

As men are commanded under pain of eternal separation from God, to hear and believe all the teaching of the apostles and their successors, is it anything more than reasonable to expect that the depository of the Christian doctrine should be a trustworthy and infallible agent. Otherwise we would be forced to the conclusion that the Christ required from man an impossibility, for how could there exist a real, genuine faith where there is not implicit confidence. Permit me, dear brethren, to remind you, here, of a truth well known and understood by every ntelligent child of the church. It is this: The creed of the Catholic Church is not manufactured by man. It is not the creation of any pope, bishop, priest or prelate. It is not the result of protracted study, of deep research or of profound knowledge, nor is it an emanation from the fertile brain of dreamer, poet or skilled philosopher. It is simply the truth, all the truth revealed by Jesus Christ to His church—that teaching body which He has made the infallible depository of His religion. "Hear the church; he who hears you hears Me, and he who despises you despises Me."

Admitting this as true, can we possibly object when we hear the apostles affirm that they, and they alone, possess all truth and alone enjoy the sole authority to define and announce it. "We are of God," says St. John; "he that knoweth God heareth us; he that is not of God, heareth us not; by this we know the spirit of truth and the spirit of error." Man naturally loves the truth. "Thou hast made us for for Thyself, O Lord," says St. Augustine, "and our hearts are restless until they repose in Thee." That yearning after information of things supernatural, that innate desire of knowing God's will, that human instinct of self-preservation, that longing after forgiveness, for peace and reconciliation, is strong in every human heart. Now, the true Catholic who understands his religion feels—he knows that he possesses all the truth necessary to unite him to God and procure for himself eternal salvation. This conviction comes to him on account of his belief in an infallible authority here on earth. We can, therefore,

readily understand his respect and unlimited confidence in the teaching of his pastors. Thoroughly persuaded that priests, lawfully constituted, have practically the assistance of the Holy Spirit; yet never to such an extent as to effect its nature or render it beyond recognition.

Should doubt as to any question of doctrine arise, they—both priest and people—have a living, visible, infallible authority to which they may appeal; this divinely protected tribunal, the teaching Church, gives them perfect security, that consoling sense of safety which causes faith, like love, to cast out all fear. No weak, vacillating adherence to be found in congregations such as these, formed as they are by the word, to adore God in spirit and in truth; no wavering or mean, contemptible doubting, unworthy of man's intelligence, and most insulting to the veracity of God. And the priest, how manfully and with what fearlessness and conviction he announces the word. "The spirit of the Lord is upon me," he says, "because the Lord hath anointed me; He hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and a deliverance to them that are shut up." O the beauty of the Christian faith! How it strengthens and ennobles all who possess it. It raises the mind from earthly to heavenly things. It fills the soul with a relish for prayer and an efficacious desire for close communion with Jesus the Master; it lifts the heart to thoughts sublime, and inflames the will to nobler heroic deeds, worthy of the early martyrs and first confessors of the faith.

No created power can destroy religion in the man of faith or extinguish in him the love of honor and truth—no influence is strong enough to turn him from his purpose or put out that holy fire within him, that burning zeal and generous devotion: "The zeal of thy house hath eaten me up." How different the condition of those whose souls are overshadowed by the curse of doubt. Unhappy mortals! while the full, beneficient light of God's life-giving truth continually shines before them, clear as the noonday sun, why should they remain groping in darkness, wandering about in sadness, confusion and wretched uncertainty; why not claim their legitimate inheritance, the right to know and serve and love God. To-day they wish to embrace the truth and be free! To-morrow they are unhappy for want of stability; now lost in admiration of the beauty, power, and humanizing influence of religion, and again finding fault, condemning everything in the form of dogmatic faith and in their pride practically wishing to render the mind of God subservient to their own. O, the pity of it! Men created as gods: "you are gods all of you, sons of the Most High! heirs to the kingdom of heaven." And yet they forfeit their right because, forsooth, they are unwilling to give to Omnipotence the greatest act of worship of which man is capable—an act of faith—a surrender of a limited, uncertain, deceitful reason to

uncreated wisdom, a sacrifice of the human to the will divine. Why impugn God's veracity in this manner? Why imagine that the divine economy should be otherwise than it is? Why have any misgivings about the means or the way? It should not be thus, for we have no excuse to offer to justify such unworthy conduct, for "a path shall be there, and a way, and it shall be called a holy way, and this shall be unto you a straight way, so that even fools shall not err therein." Blessed are they who have been chosen by the Divine Master and have been honored by the proud dignity. He has conferred upon them—friends, ministers, pastors, representatives, dispensers of His mysteries, clothed with His authority and endued from on high with His sacerdotal power.

And you, Monsignor, have been—O sublime and incomprehensible dignity! God-like privilege! You have been associated in the most intimate manner now over fifty years with the Son of God, the Christ—working with Him, aiding Him in doing His work, forming for Himself a beautiful church without spot or wrinkle, a congregation to adore the Father in spirit and in truth.

Of your labors connected with your wise and priest-like administration for the last five decades of years, we will say nothing—the sanctuaries enriched and ornamented—the churches built and repaired—the faith, the love and reverence in the hearts of the thousands to whom you administered the Sacraments and gave the Bread of Life, all, all these things testify to the fact that God's promise in respect to hundreds of good Christian families in New Brunswick has been undoubtedly fulfilled in you. "And I will give you pastors after my own heart and they shall feed you with knowledge and doctrine." Amen.

THE AFTERNOON.

Shortly after one o'clock the several Catholic societies in the city began to gather at St. Malachi's Hall, the starting place of the societies' parade. The North End Societies were escorted to the place of starting by the Artillery band, while the West End C. M. B. A. was played to the point of assembly by the Carleton Cornet Band. Grand Marshal Thomas Kickham, with his aids, Messrs. John Ring, John Ward, John Lee, and Jos. McHugh, allotted to each society its place in quick time, and so well did they perform their duties that the appointed hour for starting had passed by but a few minutes when the big line of men was under way down King street, headed by the City Cornet Band. Immediately behind the band came the Uniform Rank of Division

No. 1, A. O. H. It was their first appearance, and the company, in the very neat and attractive uniforms described in the *Telegraph*, and showing evidences of good drilling, was admired by all. The success which met their first appearance in public may be taken as promising the formation of other companies of the Uniform Rank.

The other members of Division No. 1 and 2, A. O. H., were next in line, making a strong turn out. The Holy Family of Portland followed, and then the music of the Artillery Band was heard, giving the step to branches 134, 183 and 133 of the C. M. B. A., which were represented by a large contingent. The Irish Literary and Benevolent Society was next in line, followed by the Carleton Cornet Band. Then came the Young Men's Society of St. Joseph, the Father Mathew Association, the St. Joseph Senior Society and St. Malachi's Total Abstinence Relief Society.

The procession was a very lengthy one, well handled, and was a most creditable affair, one of the best of its kind ever witnessed in the city.

The streets through which the societies marched were thronged with people, for the day was glorious, and all who possibly could were out to see the procession. The route, as outlined on Saturday, was followed, and St. John the Baptist Church was reached before three o'clock, the hour fixed for vespers.

The societies completely filled the church, even taking up extra seats which had been placed in double column in all the aisles. But few outside the society men were able to gain access to the interior of the building.

Very Rev. Monsignor Connolly sang vespers. The choir sang the *Dixit Dominus*, *Zingarelli's Laudate*, the *Laudate Dominum* and *Magnificat*. At benediction of the Blessed Sacrament Miss Mary Coholan rendered Hummel's *O Salutaris*, and Lambilotte's *Tantum Ergo* was sung. Rev. Father Lavery, who as master of ceremonies had charge of the arrangements of services, appointed Rev. Father Michaud deacon and Rev. Father Doyle sub-deacon at vespers.

After vespers the benediction of the Blessed Sacrament was given, and then Monsignor Connolly retired to the vestry and returned in a short time, having taken off his vestments.

Monsignor Connolly having taken a seat within the sanctuary, Rev. W. C. Gaynor, who, by the way, has been a most earnest worker in connection with the jubilee celebration, addressed a few words to the people assembled. He said now that the sacred part of the celebration was over, addresses would be presented to Monsignor Connolly, but first he desired to say a word to the societies. The turn out was a grand one, and Father Meahan had told him it was the finest body of men he had ever seen in line. The procession was a credit to St. John. Father Gaynor read a telegram received from W. C. Winslow, Mayor of Chatham, stating he had been directed by the town council to convey congratulations to Monsignor Connolly on the fiftieth anniversary of his ordination, which took place at Chatham fifty years ago to-day.

The following telegram was received from the Hon. John Costigan and others :

OTTAWA, July 9th.

Right Reverend Monsignor Connolly, V. G., St. John :

Hundreds of New Brunswick's sons, while far away from that fair old city by the sea, will to-day join, as we do, with the rest of your flock in offering their incense and congratulations to you on your golden jubilee. We recall with pleasure your splendid achievements as a priest and prelate, and moreover your unostentatious efforts and ceaseless half century of toil for God and country.

JOHN COSTIGAN, JOHN CONNOR, D. BURKE,
JAMES P. QUINN, D. J. DRISCOLL, H. A. COSTIGAN,
JOHN D. GRACE,

A congratulatory letter was also received from His Lordship Bishop Rogers, of Chatham.

Patrick McCarthy, on behalf of St. John the Baptist Church, read the following address :

To the Very Reverend Monsignor Thomas Connolly, Vicar-General of the Diocese of Saint John :

VERY REVEREND MONSIGNOR,—

On this the fiftieth anniversary of your ordination to the priesthood, we, the people of the Parish of Saint John the Baptist, feel honored and

delighted that it is our privilege to extend to you our heartiest and most sincere congratulations.

We are deeply thankful that the Almighty Arbiter of all things good has accorded to you the opportunity, the grace, and the strength to fulfil in so worthy a manner, as you have done, the sacred duties of your holy calling, through the sunshine and shadows of half a century of busy life, every day of which brought its measure of anxiety, care, and responsibility, though withal, we trust, its well earned meed of consolation.

We beg to express our warmest admiration of your indefatigable labor in the cause of humanity, and of your faithful and able preaching and teaching of the word of God. We are fully conscious of the patience and the kindliness of heart evinced by you, on all occasions, towards, even, the humblest amongst us, and we gladly bear evidence to the zeal you have ever displayed for the well-being of your flock, for whose enlightenment you have never been chary with instructions, exhortation, and good advice, which often, perchance, taxed your physical force to the utmost limit.

We respectfully request you, Monsignor, to accept, together with this address, the accompanying inadequate testimonial of our gratitude, esteem, and love for you personally, and of our appreciation of your temperance principles, and of your work for the glory of the Creator; and we earnestly wish that we may be permitted yet for many years to enjoy the happy advantages gained from the admirable administration of our pious, learned, eloquent, witty, and revered pastor, of whom we are proud to say:

He stands a chief upon life's highest plane,
With men who worldly honors never seek,
And who are famed for lives that bear no stain
And for the words of wisdom that they speak.

Signed on behalf of the congregation of the Church of Saint John the Baptist,

Patrick McCarthy.	William Lowe, Sr.	Christopher Kane.
Thomas Gorman.	Timothy Daley.	Robert Ritchie, Sr.
Thomas L. Coughlan.	Michael Moran.	Robert J. Ritchie.
Patrick J. Mooney.	Bart. Rogers.	John J. Shanahan.
James H. Doody.	William Wallace.	Timothy O'Leary.
Thomas Ritchie.	Thomas Burns.	Patrick Griffith.
William H. Coates.	John Elmore, Sr.	James Doyle.
John McGonagle.	Joseph Doherty, pilot.	Frank Stone.
Henry Spears.	Peter Treanor.	William McIntyre.
Michael Farrel.	Jas. Thompson.	Walter Whalen.
Alex. McDermott.	Jas. Ellsworth.	Mrs. M. Fleming.
Patrick Cassely.	Stephen Oakes.	Mrs. Normansel.
Thomas B. Foley.	Thos. Pyne.	Mrs. Jeremiah O'Leary.
James McManus.	Timothy O'Keeffe.	Mrs. Margaret Condon.
John Spears.	Richard Walsh.	James Mantle.

Hugh Gallagher.
Mrs. Burns
Andrew Pauley.
James Ryan.
B. Smyth.
Mrs. Gilbert.
Mrs. Jas. Henderson.
Daniel McDermott.
Michael Flood.
Daniel Morris.
Mrs. John McCoskery.
John T. Power.
Robert O'Brien, Sr.
William Magee.
John P. Maloney.
M. B. Owens.
Francis McMahon.
Michael Power.
William Scott.
James O'Brien.
John Kennedy.
John Sullivan.
David Drinan.
William Harper.
Daniel Harris.
Francis McGuire.
Patrick Killen.
Thomas Killen.
James Oakes.
James Murphy.
Hugh Doherty.
David Fleming.
Mrs. Catherine Mills.
Henry Finnegan.
Joseph W. Doody.
James McInerney.
James Daley.
Dennis McGrath.
Thomas McGrath.
Peter Oakes.
Bernard McDermott.
Mrs. John Moran.
James Clarke.
J. D. Campbell.
Louis Lachaine.
Austin Power.
Patrick McManus.
Mrs. Hoey.
Joseph Kennedy.
Patrick Eagan.
Henry Stevens.
James Lang.
Joseph Mallet.
Joseph Rodriguez.

Patrick Gorman.
Michael Cullinan.
John Abbott.
Joseph Abbott.
John Murphy.
Thomas Markey.
Florence Driscoll.
John McAnulty.
Patrick McCarthy.
John Riley.
P. Fitzpatrick.
Charles Enslow.
David Meaghan.
Thomas Alexander.
Michael Rourke.
Thomas Lydon.
Michael Coady.
Michael Coughlan.
Charles Daley.
Thomas Riley.
Daniel Murphy.
Peter O'Donnell, Sr.
John Stevens.
George Stack.
John O'Brien, Sr.
Louis King.
James Gorman, Sr.
John McGourty.
Henry O'Regan.
James Littlejohn.
Margery L. McBeath.
Thomas Cosgrove, Sr.
Michael Burns.
James McQuaid.
John Hayes
Joseph Baxter.
Wm. John Price.
Robert Hudson.
Alfred Crowley.
William Driscoll.
Thos. McGuiggan, Sr.
Peter McCart.
John Morrissey.
John Sullivan.
William Martin.
John McVane.
Alfred Bennet.
Matthew McGuiggan.
Patrick Riorden.
Thomas O'Brien.
John Sullivan.
William Cotter.
James McGinley.
Henry McGuire.

John J. Norris.
William Hart.
Michael Clancey.
Thos. McGuiggan, Jr.
William Quinn.
Mrs. J. C. Burns.
Michael McGuiggan.
Mrs. J. O'Regan.
Joseph P. Doody.
Henry Doody.
Mrs. Mary Holmes.
John McCarthy.
Thos. McCarthy.
Timothy McCarthy.
Michael McCarthy.
Edward McCarthy.
James Ross.
Daniel Ross.
Michael Russell.
Cornelius Kane, Sr.
Thos. Kane.
Herbert Kane.
Frederick Doyle.
Mrs. W. J. Coulson.
Timothy Dwyer.
Mrs. Farley.
Maggie Stevens.
Mrs. Chas. Stevens.
Charles Mitchell.
Frank Murphy.
Coleman Flaherty.
John O'Brien, Jr.
Miss E. Mitchell.
Michael Fitzpatrick.
James H. Price.
Cornelius Hennessey.
Geo. Lavers.
Mrs. Geo. Lavers.
Mrs. Lavers.
Thos. Baxter.
Peter Mourier.
Robert O'Brien, Jr.
Edward Connolly.
Mrs. Jas. O'Neil.
Francis Abbott.
Mrs. Thomas Murphy.
Mrs. O'Sullivan.
Annie Lavers.
Miss O'Sullivan.
John Condon.
Joseph Matthews.
Mrs. Ferrie.
Joseph O'Neil.
Howard McGuire.

John Condon, Jr.	John T. Richards.	John Elmore, Jr.
Arthur Vanenburg.	George McDermott.	William E. Baxter.
Mrs. Rogerson.	Thomas Forrestol.	Fred. J. Baxter.
Thomas Campbell.	Patrick Traynor.	James McCready.
Thomas Burns.	Thomas Condon.	Chris. Nichols.
John Sullivan, Jr.	Joseph Kane.	Rose McFadden.
Michael McGivern.	John Murphy.	Mary McFadden.
John McBride.	Robert J. Ritchie.	Thomas Traynor.

When this had been read, Mr. McCarthy presented the address, and two pretty little misses—Agatha Gorman, daughter of Mr. and Mrs. Thomas Gorman, and Gracie Doherty, daughter of Mr. and Mrs. Hugh Doherty—advanced and handed to the Monsignor a floral basket, which contained $600 in gold, the gift of the congregation

The address from the Father Mathew Association was then read by Mr. Stephen H. Fry. It was in these words:

To the Very Reverend Monsignor Thomas Connolly, Vicar General of the Diocese of Saint John, New Brunswick:

VERY REVEREND AND DEAR SIR,—

Whilst humbly thanking the Giver of all good gifts, the members of the Father Mathew Association beg to tender to you to-day their sincere and joyous felicitations on the occasion of the Fiftieth Anniversary of your Ordination to the Holy Order of Priesthood.

It is with great pleasure that we recall the fact that you honored us by accepting the office of Chaplain at our organization on March 9, 1871; and we are not unmindful of the valuable assistance then given by you to our first president and the other officers in the early days of the Association.

We are glad of the opportunity of publicly testifying our high regard for the manner in which you have discharged the duties of your Sacred Office; meriting as it did your appointment as Vicar General of the Diocese by our beloved Bishop, the Right Reverend John Sweeny, D. D., and later on, the signal honor of becoming a Domestic Prelate of the Papal Household, the gift of his Holiness, the Illustrious Pontiff, Leo. XIII., as a reward for your long and faithful services in the ministry.

When we consider the trials, hardships and privations endured by the missionaries for many years after your ordination, it is a matter for general rejoicing to see, although half a century has elapsed, that you are so well able to perform the holy functions; and the members of the Father Mathew Association hope and pray that you may be spared many years to continue to officiate in your native city.

STEPHEN H. FRY,
W. H. COATES,
TIMOTHY O'BRIEN. } *Committee.*

The third address was from the amalgamated Catholic societies, and was read and presented by Mr. James Barry. It was as follows:

To the Very Reverend Monsignor Thomas Connolly, Vicar-General of the Diocese of Saint John:

VERY REVEREND MONSIGNOR,—

Fifty years of active and continuous ministry intervene between that July morning on which you were ordained to the holy priesthood and this auspicious day. Five and twenty of these years have been consecrated to the interests — the temporal welfare and spiritual progress — of Saint John City and its suburbs. It is fitting, therefore, when all others who have benefited by your untiring exertions in the cause of religion are expressing their sense of gratitude for the unnumbered blessings you have been instrumental in drawing down upon them, that the Catholics of Saint John and vicinity should with one acclaim voice their congratulations on this the Jubilee Day of your priesthood.

Therefore it is that we, the Catholic Societies of St. John, Portland, Carleton, and Fairville have gathered here to do you honor. Ours is no merely conventional and academical tribute, but the heartfelt expression of our affection and respect. We are not unmindful of your great services to religion in this Province. Almost coeval with those of our beloved Bishop they are almost diocesan also in their extent. Not in the immediate functions of the sanctuary alone have they been exercised with such eminent success, but in ways more secular where the temporal and social advancement of our people conjoined with their spiritual life. Your services in founding and sustaining the settlement of Johnville amid the discouragements and hardships of its early years, thus insuring happy lives and comfortable homes to so many of our people, proclaim you one of the benefactors of the Irish in New Brunswick. When the distressing agitation of the School questson arose to disturb men's minds your intervention in favor of an honorable reconciliation of opposing views was invaluable, and gives us to-day such a settlement of the vexed question of education as is practicable and acceptable. The fact that

you were in close touch with the public men of your native city facilitated this statesmanlike act. Your ceaseless advocacy of temperance, your leadership both in the pulpit and on the platform in every matter that made for better citizenship and higher Christian ideals, show how discerning is your conception of modern social problems.

While thus recognizing in you the type of a high ecclesiastic who can unite an unswerving devotion to religion with a proper interest in the material and social welfare of the state, we are proud to claim, as societies, a more intimate relationship with yourself. To some of us you have been founder or reorganizer; to others President or Spiritual Adviser; to others you have been a friend influential in securing fitting status and recognition. We thank you, therefore, publicly and solemnly in the name of the Catholics of St. John, Portland, Carleton, and Fairville; we unite with your friends everywhere in congratulating you on the length of your priestly days; and we pray that you may long be spared to enjoy that unbounded measure of love and respect to which your eminent public services and exalted private worth so justly entitle you.

Signed on behalf of the societies:

PATRICK GLEESON,
President St. Malachi's Total Abstinence and Relief Society.
STEPHEN H. FRY,
President Father Mathew Association.
J. H. MCLAUGHLIN,
President St. Joseph's Senior Society.
THOS. M. WALSH,
President Young Men's Society of St. Joseph.
MICHAEL MCDADE,
President Ancient Order of Hibernians, Division No. 1.
FRANCIS CORBETT,
President Ancient Order of Hibernians, Division No. 2.
PATRICK GLEESON,
President Irish Literary and Benevolent Society.
THOMAS J. FITZGERALD,
President Catholic Mutual Benefit Association, Branch No 134.
THOMAS KICKHAM,
President Catholic Mutual Benefit Association, Branch No. 133.
EDMUND E. O'CONNOR,
President Catholic Mutual Benefit Association, Branch No. 184.
JOHN MORRIS,
Prefect Holy Family Society.

Monsignor Connolly, in reply, felt very grateful for all the good and kind things said about him. He felt just as able and just as willing as ever in his life to face a day's work. He fully appreciated the congratulations coming to him from all quarters on his golden jubilee. The congratulations he had received were not all local, but came from various quarters in Canada and the United States—in fact, from wherever he was known. He came to St. John about thirty years ago, and as soon after as possible set about to re-organize St. Malachi's Society, and it is happy and prosperous to-day. A couple of years later the Father Mathew Association was put in motion, and it also is alive to-day. Both are doing good work. He urged his hearers to avoid drinking liquor; it is no good to any one, and only brings ruin to those who indulge in it.

Above all things, love God and your neighbor, remembering that your neighbor means all mankind, of whatever creed, color or nationality. Pay proper and due respect to the Sabbath, and keep it holy. It is not sanctifying the day by merely saying a hurried prayer or going to mass, and then clearing off to the lakes, woods, etc., to spend the day in a worldly way. In concluding, Monsignor Connolly again thanked all for the honor paid to him.

After the service and presentation of addresses, the procession re-formed on Broad street and proceeded down to Sydney, Sydney to Brittain, Brittain to Charlotte, Charlotte to St. James, St. James to Prince William, Prince William to Dock, Dock to Mill, Mill to Paradise Row, up Main street to St. Peter's Church grounds, back Main street to Paradise Row, and along City Road to Waterloo, Waterloo to Sydney, Sydney to St. Malachi's Hall, where the procession dispersed.

THE EVENING.

At 7.30 o'clock about one hundred ladies and gentlemen gathered at the Monsignor's residence on invitation of the Ladies' Auxiliary Society, to attend at the presentation to the Monsignor of a portrait of himself, painted for the ladies of the congre-

gation by Mr. F. H. C. Miles. The Reception Committee was composed of Mrs. Katie Ritchie, President, the Misses Katie Lowe, Florence Pyne, Burns, Coady and McPartland. Refreshments were served by Mrs. Katie Ritchie and Mrs. Sarah O'Connor, assisted by Misses Doody, M. Ritchie, Lowe, Spears, Baxter, Mooney, Abbott and Coady.

The principal feature of the evening was the reading of the address by Miss Nellie Ritchie and unveiling of the portrait. The address was:

To the Very Reverend Monsignor Thomas Connolly, Vicar-General of the Diocese of Saint John:

VERY REVEREND MONSIGNOR,—

We, the members of the Ladies' Auxiliary Society, approach you on this auspicious occasion with the tender of our warmest congratulations. The event which you celebrate to-day is, it is needless to say, unique in your life; and the privilege of celebrating it with you will certainly be singular in ours. During the decade you have spent among us no other opportunity offered so fitting and appropriate to the expression of the sentiments of love and reverence that we entertain for you as this of the Golden Jubilee of your priesthood. The apostolic precept, indeed, prohibits women from raising their voices in the church, but we know of no prohibition against our addressing you within the privacy of our home.

To-day you stand at the apex of a half-century of work for God and society. As you look back over that long term of years and review its labors, its cares, its sacrifices, and its triumphs; as you recall your experiences among the different congregations over whom in the succession of years you have so efficiently presided, we may be pardoned if we express the hope that we who are last in point of time to come under your ministrations are not the last or the least in your esteem to-day. Indeed we would have the Scriptural adage, "The last shall be first," fulfilled; and while we freely admit that the memories of early days in other parishes and among other conditions are apt to crowd out the less picturesque thoughts of later times, we would claim, as the spiritual children of your old age, that precedence in your affections which a happy fortune enables us to hold in this day's celebration.

Our Parish and ourselves have been blessed through your ministrations. As belonging to the sex whose special kingdom is the home, we thank you for your untiring advocacy of temperance and sobriety of life; we acknowledge with grateful hearts the debt we owe you for the many words of wisdom and good advice you have addressed to us from

the altar; for the sympathy which you extended to us when affliction came to our homes; and for the constant example of high Christian life which you have ever given us. May you be long spared to us.

As a mark, therefore, of our affectionate gratitude, we present to you this portrait of yourself. It is indeed but a counterfeit presentment of your kindly face and personality; yet we trust it will be to you a constant reminder of our unfailing regard. Place it, then, we pray you, in your home where your eye can often rest upon it and your gaze be carried beyond canvas and paint to the daughterly affections which prompted this presentation.

Signed on behalf of the Ladies' Auxiliary Society of the Church of Saint John the Baptist,

NELLIE RITCHIE,

MRS. KATIE RITCHIE,
MRS. SARAH O'CONNOR,
MRS. R. MILLS,
FLORENCE E. MCMANUS,
TERESA DOODY,
MINNIE SMYTH.

Monsignor Connolly replied at length. He would regard the portrait as a souvenir of the esteem of the ladies of the parish. He gave a brief history of St. John the Baptist Church, and showed how the ladies had assisted in the work of construction of the edifice. The address referred to his interest in temperance. In this he did always take a lively interest, and he took occasion to speak briefly on this point. He spoke of the efficacy of prayer, and said he would remember the ladies in his prayers, and hoped they would pray for him.

GOLDEN JUBILEE.

"This is the day the Lord hath made; let us be glad and rejoice therein."

By word, by deed, by lofty thought,
Hath the greatness of this day been wrought.
Till now the years, like golden grain
That grows in strength by sun and rain,
Made perfect by God's gracious gauge,
Have reached to-day their golden age.

But not to these we would our tribute pay,
They're but the mile-stones of the winding way
That from youth's threshhold hath been bravely trod
By him this favored Priest of God,
Who knew no night, nor day, nor hour
That was not part of Heaven's dower.

To few 'tis given ere set of sun
To see their morning's work thus nobly done—
To hear from lips with love aflame
That "life hath not been all in vain"—
To see within the kindling eyes
That God hath blest the sacrifice.

The way mayhap was long from base to peak,
Oftimes too rugged for poor weary feet,
But He who saw the need hath also given
Strength to the toiler in his work for Heaven,
Till thanks to "love that casteth out all fear,"
And Hope and Faith that maketh dark ways clear,
The heights are reached, while yet the eventide
Lingers to bless our friend and guide.

And we who walk beside the way,
Glad in the gladness of the day—
We, children of his tender care,
His earnest thought, his ceaseless prayer,
What shall we say, what do to prove,
We're not unmindful of this love?

We ask the Lord, Whose will supreme
Hath through all time his watchword been,
To shield with love this Reverend Priest,
And make his ways all paths of peace,
Till the soft sunlight at the evening's close
Woos the brave soldier to his sweet repose.

—MIRIAM N. B. FERAN.